

SPECIAL FEATURES OF THIS ISSUE:

ian Idea of the Word of God.—Altitude and Magnitude of the God-Man.—The Coming Man.
Creation of Man and Cosmos.—Failure of Chemistry.—Editorial Pages.—Modern Ether-God.

THE FLAMING SWORD

February 15, 1901.

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of Deity.

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KORESH.

Poet's Greeting to the Coming Man.
EDWIN MARKHAM.

The Restoration of Man and Cosmos.
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGENY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Word of God the Personality of Deity.

The Word Was Made Flesh and Dwelt Among Men; Absurd Doctrines of Christendom; Absolute Unity of the Godhead; the Greatest Character of the Ages.

IN A LATE NUMBER OF THE SWORD, we took occasion to express some of our views regarding what the Christian world calls the Word of God. We will supplement those comments in a further statement enunciating our views of the Word as derived from the Bible itself, and shall take occasion to exploit some of the misapprehensions of the theologians of modern Christianity, and to correct some of the errors into which the fallacious interpretations of the Bible have led the Christian world. Our own hopes of immortality are predicated upon our belief in, and obedience to the commands of the Lord, which contain the fundamental elements of use to God and the neighbor. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Lord Jesus is the Son of God, in a sense in which no other man is or can be the only Begotten. He came into the world when the sign Aries was just culminating its own constellation. This was an event which could not repeat itself in less than twenty-four thousand years, depending on the movement of the sign Aries on the ecliptic. His manifestation had been predicted by the prophets, and discovered by the wise men of the East on astrological data, the chronological accuracy of which proved to be absolutely without mistake or deviation. When the sign Aries fulfilled its transit across the constellation Aries, in the physical heavens, the sign Aries in the corresponding anthropositic domain had completed its fruition with the sons of men. Aries, the Ram of God, reached the point of the consummation of his function in the impregnation of the church of God, for that process of regeneration which shall terminate in the fruition of the Sons of God at the culmination of the Christian era, now at hand.

The Lord Jesus, the Christ of God, is the Word. Because he is the Word, the veritable Logos, language, the speech of Deity, we say that the Bible is not, per se,

the Word of God. Of the Christ it is said: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh and dwelt among us." There are two specific points of doctrine to be derived from these enunciations. First, as God (as distinct from Lord), the Spirit, was made flesh; that is, as spirit was transformed to flesh, we must conclude that the Bible declares the law of transmutation—so far as the mutability of the spirit is concerned. God is Spirit; this Spirit was made flesh and dwelt among us. If language means anything, this doctrine is conspicuously clear. The only thing standing in the way of its comprehension, by the theologians, is the creedal pig-headedness of those who will not hear and see the truth. Now as God the Spirit was made flesh and dwelt among us, it is said of him: "All things were made by him; and without him was not anything made that was made;" and also, that "In him was life; and the life was the light of men." "No man hath seen God [Spirit] at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." This Son, which is the visible person, was declared to be in the bosom of the Father, who is invisible, *in him*, and in whom he, the visible Son, is.

Doctrine of Tri-Personality an Absurd Fallacy.

The first point of doctrine, then, is that spirit is convertible to matter; the second point of doctrine is, that the same God, who is invisible, is made visible in the Lord, who is the same in matter as he was previously in Spirit. We most emphatically declare on the authority of the Scriptures, that there are not three persons in the Godhead; and we challenge all the Doctors of Divinity and all theologians, to find one passage in the Bible that even suggests such an interpretation. The doctrine of the tri-personality of the Godhead is the doctrine of devils—unmitigated, unadorned, un-

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mixed with truth. It is calculated to deceive the very elect, because given with the authority of the Roman Catholic church, and reiterated by the daughters of the old harlot, the so called Evangelical churches. Isaiah, the great prophet, whose authority ought to be worth as much as the modern theologian, has expressly declared the Lord Jesus to be, not only the Son of God, but the Father as well.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." If, as generally maintained by the church, this refers to Jesus, the Son of God, why does it not settle the question of the fulness of the Godhead in Jesus, the Son of God? Why does it not open the eyes of the world, blinded by that church of the medieval pago-Christian declension, to the comprehension of this much of the truth of God? The Lord was the visible and central point of the visible human race. The invisible God who was in him, was the invisible central point of the invisible human race; that is, the Christ, visible, was the nucleus or focal point of humanity, in its external manifestation; the Father in him, the Christ's own spirit, was the nucleus of the invisible human race. It is because of these facts, that we declare the Son of God to be the Son in the supreme sense—a sense in which no other can be such a Son until the Mazzarothic cycle fulfils itself again. This is why it is declared of Him, he is the "only begotten Son of God." We are glad to be able to place these statements before the world, in the face of the subtle and insinuating efforts to belittle the character of the God-Man by trying to lower him to an equality with the spurious mahatmas, swamis, and magicians of this degenerate age.

Absolute Unity of the Godhead.

The Lord Jesus is declared to be both Christ and Lord. This word Lord, in the Hebrew, is Jehovah, or *Yaweh*. Jehovah means the personal and visible manifestation, in contradistinction to Eloah, God the invisible. Jesus, meaning Saviour, was Jehovah; that is, Lord. To believe in Him is to confess him as the Lord God. Every man who denies that Jesus is God and the Creator of the universe, denies the Christ, and is therefore antichrist. The Old Testament declares that there is no Saviour but Jehovah. The New Testament declares that the Lord Jesus the Christ is the Saviour of the world. Christian science, so called, says there is no sin, no sickness, no death, therefore there is no need of a Saviour, and that the man Jesus is no more than any other man; therefore we say that "christian science" is one of the most unmistakable phases of antichrist that the devil has thus far projected into the world.

The very construction of the universe provides that there should be a central and polar point of perfection and fulness. The Bible declares such a point to exist in the heart of the human race, and that this point is the Son of God. We declare this Son of God to be the image of the invisible God; the Father whom Jesus declared to be in him, "the first-born of every creature; for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist, and he is the head of the body, the church." We quoted these passages once to a Baptist clergyman, and he responded: "You have a queer way of interpreting the Bible."

"No," we replied, "you have such a queer way of interpreting it, that when we read it you think that we are interpreting it."

A theoretical belief in Jesus is no belief at all. "If ye believe in me ye will keep my commandments." If a man says he believes, and is not struggling to obey the law of God, he has no assurance that he is in the way of salvation. There has been no keeping of the commandments in full, during the Christian dispensation; therefore, there has been no salvation. The law of reembodiment, culminating in the final reincarnation, is the law of the resurrection. This is the *anastasis*, the *resurgam*, the resurrection of the dead. The salvation of the race is in the resurrection of the dead at the end of the Christian era. "The good seed are the children of the kingdom; the field is the world [cosmos, church], and the harvest is the end of the [cosmos] world;" that is, the end of the age or dispensation. There is no fruit until the harvest at the end of the Christian age. We are now at that end.

It is for the reasons above stated, that we have had an age of mercy or grace, an age in which the world did not know the science of the law, nor had it the power to keep it. Men have been preserved (saved) in mortality, until the end. It is for this reason that Paul said: "Ye are saved by faith without the works of the law." The world did not know the law, and was saved by faith until the time of the end, when the law being known, man must work out his own salvation, God working in him. Blessed are they that do his commandments—not they who have faith.

Altitude and Magnitude of the God-Man.

Let us examine some of the ethical, sociological, and militant aspects of the greatness of the Son of God from a prophetic point of view. The morality of the Christian church was to decline to the end of the Christian dispensation. "That day shall not come, except there come a falling away first." What was to fall away—something not exalted? Or was the seed sown to fall into the ground and die? The Lord was the

promised Seed; he was the Seed-man; he was planted in the church to fall, to take upon himself the sins of the world. "He was made to be sin." The Head of the church, with the church, fell as it was declared it should. But the church says He declared, "I will be with you, even to the end of the world." This is true; when the church fell, He fell with it just as he declared he would. He is with the church militant, he will arise in it Triumphant.

Jesus said, "I came to bring a sword." What has been and is the moral effect of this purpose as declared in His own unmistakable language? The greatest naval and military equipments the world has ever projected, mark the closing years of the Christian era. The potential energy of the Christ for declension, must be sufficient to compensate for his potential energy in his ascension. Was Jesus great? and if so, what are some of the factors of his magnitude? He was great in that he could distinguish between good and evil, conscious of the fact that he had arisen above the power of the law of sin. Knowing His own righteousness, he had the courage and strength of his convictions, and hesitated not to declare that he was the good Shepherd. He discriminated between his own righteousness and the unrighteousness of the world, even of that of his closest followers. He was great in that he had the courage to declare the distinction between himself and those who would cavil at his doctrines. "I am from above, ye are from beneath. I came forth from my Father, ye are of your father the devil, and the works of your father ye will do." He was great in that he knew by what law he should disappear from his disciples, in fulfilment of his own prediction: "It is expedient that I go away; if I go not away, the Comforter will not come to you; but if I go away I will send you the comforter: and when he the Spirit of truth shall come, he will guide you into all truth, and will bring to your remembrance all that I have said unto you, and will show you things to come." He was great in that he knew his possibilities for carrying out the laws of his theocrasy, his absorption into his God and into his people. He was great in that he could choose the only twelve men who could execute his will in receiving, first, his doctrine, and then in absorbing his life for the beginning of the new age. He was great in the fact that he knew that future generations would honor his name by dating the dispensation from his birth, and in the fact that there was potential energy enough in his constitution and character to compel the world to thus honor him. He was great in that he had the discrimination to choose the twelve men who, as grand marshals of his militant purpose, would have the courage to stem a world of opposition, and herald the Christian standard until it should take rank as the civilizing power of the world. He was great in that the world today is compelled (because he lived for only thirty years, but a

boy) to say, on every legal document throughout Christendom, 1901—otherwise it is illegal. The Christian age began with Him; it will end with him. The world may condemn the tendencies of the Christian age, in what is called the Christian divisions of the world; it cannot deny its power either for good or evil.

The Most Wonderful Character of the Ages.

Christianity is the world power today. It is not the Christianity of the Christ and his immediate followers, but it is the Christianity of Christ's declension. It is the Christianity of the perversions of the greatest truth, of the greatest life. The love of uses to God and the neighbor actuated Him; the love of money, its perversion, is the ruling passion of Christendom today. It is the Christianity out of which shall arise the new Christ, and out of which shall arise the new church and new dispensation; a church which will honor Him in his resurrection, as he honored Moses in his resurrection. He was great in that he knew his unmerciful denunciation of the evils of sin in the people of his own nation and church, would bring down upon him the wrath of those who would deliver him up to death, and that this knowledge did not deter him from condemning the sins of omission and commission which brought his people under subjection to a foreign power and God's displeasure. He was greatest in that he knew of the law of Messianic power, through which he should plant himself in the race as the seminal essence of Deity, and by so doing would fulfil the injunction: "Increase and multiply and replenish the earth," by bringing forth the Sons of God, his own offspring, at the end of the age.

The Lord's real, wonderful greatness will be seen in the evolution of the new genus of men, neuter beings, about to unfold as the true Sons of Deity, the arch-natural race of men, product of his own absorption into the church which received him as the cloud which took him out of the sight of his disciples. He was great in that he knew the philosophy of the law of immortal life and had the force of character to obey it, and thus attain to immortality. His doctrines promulgated nearly two thousand years ago, founded upon the central religious conception, are now becoming the pronounced sentiments of social reformation. He was the most wonderful character of all the ages, because he was the Son of God, because he embodied all the attributes of Deity, and because he was the Lord God Almighty.

To all that believe in His name gives he power to become the Sons of God. This is because none will believe in His name who did not receive the Holy Spirit nineteen hundred years ago. The Holy Spirit was himself in spiritual dissolution. When the Holy Ghost was disseminated, the body of the Christ was broken and fed to his people; it was then they ate his flesh and

drank his blood. From this the Sons of God, offspring of Deity, will mature at the end of the dispensation now closing. Those arising into this new-born life will not hesitate to confess their source and parentage. To believe in his name, as before stated, means not only to confess his Divinity, but to be obedient to his will and law. If the promise to give power to become the Sons of God is to be fulfilled, it is in order for us to inquire, What constitutes a Son of God? Is it possible for a man born in sin and shapen in iniquity, with the tendencies of the sensual flesh, to be transformed to the Sonship of the Eternal? Is it possible for a sinful man to be like the Son of God? "It doth not yet appear what we shall be, but we know that when he appeareth we shall be like him." Do these promises mean anything? and if they do, what do they mean? Koreshanity comes with the scientific reply to all these questions.

Ascending and Descending Degrees of Divine Life.

The Son of God had an ascending and a descending life. In the ascending life of the Son, his consciousness was absorbed into the central consciousness of the invisible God. The external identity, which was the identity of the Son, became one with the invisible identity; thus the Son sat upon the throne of the Eternal. By the throne, we mean the intellectual part of the mentality; this is in contradistinction to the affectional part of the mentality, which is the altar. The throne and the altar are not outside of the human race, but constitute the invisible and visible point of the human race. It is by this regular and constant raising up of a central personality, and his absorption into the central consciousness, that the throne of God and his altar are made eternal and perpetual.

In the descent of the descending element of the life of God, God's animal nature passes down into the race for the process of regeneration; that is, for reproduction. It is of this ascending and descending life, that it is said: "Who knoweth the spirit of man [God] that goeth upward, and the spirit of the beast [animal] that goeth downward to the earth?" In the descent of the animal life of God, the Divinity is planted in the race to die that it may regenerate and multiply the Sons of God. This absorption of the Son into the superconsciousness, that is, into the inner consciousness of the invisible Deity, does not invalidate the integralism of the consciousness thus absorbed; it rather strengthens the identity by conjoining the outer with the inner consciousness, making them one and indissoluble. In the Buddhistic philosophy, this is absorption into Nirvana. It is not understood by any of the modern, would-be interpreters of Buddhism.

By the Divinity or God, we mean the God-man—such as was manifest in the person of the Son nineteen hundred years ago. The Holy Ghost was a substantial

Spirit, the result of the dissolution of the Lord's body. The descent of this Spirit was the descent of the Christ into the church. We reiterate: this was the seminal potency of Deity, and its implantation into the church was the sowing of the Word, which was the sowing of God. The sowing of God, in the descending life of the Christ, was the beginning of the process of regeneration of the Sons of God, a regeneration to be completed at the end of the age, when the fruition is complete. Those who stand now at the end of the age, are the same ones who stood at the beginning of the age. The resurrection is merely the reincarnation of those who were baptized at the beginning of the dispensation with the Holy Spirit, the impregnating potency of the Father, the *begetting attribute* of the Son of God. Jesus was the involved product of the whole humanity; the Sons of God begotten of the Christ will constitute the evolved product of the human race through Jesus the Christ and Lord.

The Manifestation of the Sons of God.

The Sons of God evolved from the one Son will also be absorbed, not, however, into the central ego, but into the order of Melchizedek; not into one consciousness, but into as many identities as there are identities to be absorbed. No consciousness is lost in this absorption. When these firstfruits are ripe for harvest, they do not increase the number of those who constitute the perfect cubical number of the solar realm, for this number can neither be increased nor diminished. The absorption of the firstfruits is merely the entrance of the natural lives, perfected in their order of development, taken into and appropriated and assimilated by the invisible Deities. It is in this way that the Sons of God are matured and gathered unto the Fathers, and thus put on the consciousness of the Gods. This is not accomplished merely by the exercise of the will. It will be accomplished through the office of Elijah the Prophet, the man ordained of God to baptize the world into the possibility of applying the law. It is by *doing* His commandments, not by the exercise of the mind or will, that immortality is attained.

Just about the time the set of idiots calling themselves the "higher critics" have gotten the Bible "fixed up" to their satisfaction, the human race will be called upon to witness the most consummate miracle the human mind has ever conceived. Those who think there are no supernatural laws, will be the most astonished lot of fools the world has ever made a laughing-stock of, since divine operations were transformed, by these wise idiots, into myths. We may believe on His name, and thus believing, become the Sons of God in this world, in this present time, with this generation. The people who now live naturally as common people, may overcome death in the body and leave this world without dying, leaving nothing behind to be buried.

It cannot be done by the exercise of the will, but it can be done through obedience to the law of God. No man nor woman who continues to deny the Godhood of the Son of God, will ever become a Son of the Most High. The transformation will be accomplished by the dematerialization of the physical bodies now existing. The conflagration of the world is the electro-magnetic combustion of the physical bodies ready to enter the flame which *the Flaming Sword* will kindle.

The Grand Man or Macrocosmic Human World.

We have thus far defined Deity as both individual and personal. The personality is Jehovah, the Son of God; this is the Lord God, personally manifest as the Saviour of the world. Within this Jehovah is the invisible Eloah, God. This constitutes the central anthropostic (human) star, Governor, Creator, and Director of the universe. Such is the prime central microcosm. From this central star radiate all the mental and psychic energies of the universal or Grand Man, man in the magnitude and fulness of the universe. This is the man in his greatest form and function—the macrocosm. The Grand Man, or man in his greatest magnitude, is constituted of myriads of entities in every degree and shade of ascending and descending stages—men progressive and retrogressive.

The heavens and the hells unite in the general visible human race. In the worlds (cosmic orders) which are invisible to the natural human race, there are heavens and hells innumerable, and hells terrible. But the hells are places of discipline, full of those experiences which conspire to develop through the incorporation of fallacies and evils, which must finally embrace all fallacies and evils to be brought into contrast with the true and the good. Through man's development in the hells, he comes to be the fruit of the tree of the knowledge of good and evil. He then *knows* good and evil, and when he rejects the evil he becomes the fruit of the Tree of Life. The hells are as eternal as the heavens, but no consciousness remains eternally in hell. The hells are constantly made up of the wastes or the *debris* precipitated from the heavens. When once a consciousness has matured into Sonship, his absorption into an eternal entity consummates his final perfection and his eternal life. There is no further fall of this *identity*, but there is a fall (precipitation) of the wastes which accrue from the activities which are constant with every eternal mentality.

We have been prolix and reiterative in our emphasis of the Godhood of the Lord Jesus. We have urged this in reiteration, because we have had an experience of thirty years in confronting the dense stupidity and perversity of the human intellect and heart of the so called civilized world. We have made the contrast between the Son of God and all other great teachers; we hope, in an impressive way, that the comparison

may be so great as to distinguish the Son of God as preëminently above all the other teachers of the world. The contrast is immeasurable. The Son of God was glorified in the Father, and the Father was glorified in the Son.

Koreshanity the Literal Degree of the Word.

Koreshan theology differs radically from all other religions of the world. It has been said that our views of the Lord are identical with Swedenborgianism. Emanuel Swedenborg made, as he declared, an exposition of the spiritual "sense" of the Bible, which he called the Word. He did not pretend to make an exposition of the literal "sense," which is the scientific, but he did declare that the Word was in its fulness, in its holiness, and in its power in the literal "sense." When Swedenborg reached the knowledge that the Son of God was the Lord and the fulness of the Godhead bodily, he became frightened at what would be the logical results of his reasoning, and failed to reach the science of the literal degree of the Word. Jesus was the Son of God, according to his (Swedenborg's) illumination; but the highest possibility of the human race was the attainment of angelhood, into which the Lord could flow by the influx of love and wisdom from God. He failed to perceive that angelhood was not the highest attainment of the human race. He did not come into the illumination of the fact that, through the first begotten, many Sons would be regenerated, reproduced, from Jesus the Christ who was planted in the church, which was the Garden of Eden.

The world cannot be made alive until it is absolutely dead. The "old man of sin," though dying, is not dead; it is not dead so long as there remains anything to die, hence it cannot be made alive until "the old man" is killed. How shall "the old man" be killed? It shall be done by the Letter—the only thing that can kill. The Letter killeth, but the Spirit maketh alive. We will take the Letter, then, which is the two-edged sword, and by its science kill "the old man," that the Spirit can put in its work of consummating the resurrection of the dead when the letter has done the killing. There is no resurrection from the mortal (dying) state, but there can be a resurrection from the absolutely dead state. How shall we kill "the old man" by the Letter of the Word? We must take the law of God to him, wielded from its scientific exposition and aspect. Obey the law as scientifically expository, and sensualism, selfishness, and all the evil tendencies of the mind, heart, soul, and body will be eradicated. "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The Sons of God will have life in themselves, as the Son of God had life in himself. That the final fruitage of humanity is eternal Sonship, Swedenborg failed to comprehend and realize. In this opening of the Literal Book of Life, Koreshanity differs most radically from Swedenborgianism, and the doctrines of the other churches have no comparison.

Poet's Greeting to the Coming Man.

EDWIN MARKHAM.

WE STAND here at the end of mighty years,
And a great wonder rushes on the heart,
While cities rose and blossomed into dust,
While shadowy lines of kings were blown to air—
What was the purpose brooding on the world
Through the large leisure of the centuries?
And what the end—failure or victory?

Lo, Man has laid his scepter on the stars,
And sent his spell upon the continents.
The heavens confess their secrets, and the stones,
Silent as God, publish their ministry.
Man calls the lightnings from their secret place
To crumple up the spaces of the world
And snatch the jewels from the flying hours.
The wild white smoking horses of the sea
Are startled by his thunders. The world powers
 Crowd around to be the lackeys of the King.

His hand has torn the veil of the great Law,
The Law that was made before the worlds—before
That far first whisper on the ancient deep,
The Law that swings Arcturus on the north,
And hurls the soul of man on the way.
But what avails, O builders of the world,
Unless ye build a safety for the soul?
Man has put harness on Leviathan,
And hooks in his incorrigible jaws.
And yet the perils of the street remain;
Out of the whirlwind of the cities rise

Lean hunger and the worm of misery;
The heartbreak and the cry of mortal tears.

* * *

But hark, thy bugles blowing on the peaks;
And hark, a murmur as of many feet;
The cry of captains, the divine alarm!
Look, the last Son of Time comes hurrying on—
The strong young Titan of Democracy;
With swinging step He takes the open road.
In love with the winds that beat his hairy breast,
Baring his sunburnt strength to all the world,
Then casts his eyes around with Jovian glance;
Searches the tracks of old tradition; scans
With rebel heart the books of pedigree;
Peers into the face of privilege and cries:
Why are you halting in the path of Man?
Is it your shoulder bears the human load?
Do you draw down the rains of the sweet heaven
And keep the green things growing?
Back to hell!

We know at last the future is secure:
God is descending from Eternity
And all things good and evil build the road.
Yes, down in the thick of things, the men of greed
Are thumping the inhospitable clay;
By wondrous toils the men without the dream
Are laying the foundation of the dream, the Kingdom of
Fraternity foretold.

The Restoration of Man and Cosmos.

The Theme of the Poets and Philosophers of all Ages; Hope for the Coming of the Great World-Redeemer; the Testimony of the Scriptures.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

“THE TRAVELS OF CYRUS,” a work by Chevalier Ramsay, in two small volumes, which lack but three and twenty years of being two centuries old, furnishes most of the matter for this article. We will begin with the most ancient authorities—the Chinese. The book called Uking, which means changes, speaks often of two heavens—a “primitive heaven” and a “posterior heaven.” Of the first it is said: “All things were then in a happy state; everything was excellent; everything was good; all beings were perfect in their kind. In this happy age, heaven and earth employed their virtues conjointly to embellish nature. There was no jarring in the elements, no inclemency in the air. All things grew without labor, and universal fertility reigned everywhere. The active and the passive virtues conspired together without any effort or opposition to produce and perfect the universe.”

In the books called King, or Sacred, it is said that “Whilst the first state of heaven lasted, a pure pleasure and perfect tranquility reigned over all nature. There were neither labor nor fatigue, nor crimes; nothing made opposition to the will of man.”

Of the ancient Chinese philosophers, Tchonangse says: “That in the state of the first heaven, man was united inwardly to the supreme reason, and outwardly he practiced all the works of justice. The heart rejoiced in truth, and there was no mixture of falsehood. Then

the four seasons of the year succeeded each other without confusion. There were no impetuous winds nor excessive rains. * * The five planets kept on their course without any equality. Nothing did harm to man, and man did harm to nothing; and universal amity and harmony reigned over all nations.”

Of the fall from this first heaven, which the reader will plainly see was in earth, the philosopher Hoan-nantse says: “The pillars of heaven were broken, the earth was shaken to its foundations. The heavens sunk lower toward the north; the sun, moon, and the stars changed their motions; the earth fell to pieces; the waters enclosed within its bosom burst forth with violence and overflowed it. The earth rebelling against heaven, the system of the universe was quite disordered; the sun was eclipsed; the planets altered their course, and the universal harmony was disturbed.” Ventse and Lietse, much older writers, say of this fall from the first heaven: “The universal fertility of Nature degenerated into an ugly barrenness; the plants faded; the trees withered away. Nature, desolate and in mourning, refused to distribute her usual bounty. All creatures declared war against one another. Evils and crimes overflowed the face of the earth.”

The book Likiyki says all these evils arose “From man’s despising the supreme monarch of the universe. He would needs dispute about truth and falsehood, and

these disputes banished the eternal reason. He then fixed his looks on terrestrial objects and loved them to excess. Hence arose the passions, and he became gradually transformed into the objects he loved, and the celestial reason abandoned him entirely. This was the original source of all crimes, which drew after them all manner of evils sent by heaven for the punishment thereof." Ramsay says: "The same books speak of a time when everything is to be restored to its first splendor by the coming of a hero called Kiuntze, which signifies shepherd and prince, to whom they give likewise the names of the most Holy, the unrivaled Teacher, and the supreme Truth. He answers exactly to the Mithras of the Persians, the Orus of the Egyptians, the Mercury of the Greeks, and the Brahma of the Indians. The Chinese books speak likewise of the sufferings and conflicts of Kiuntze, just as the Assyrians do of the death of Adonis, who was to rise again to make men happy; and as the Greeks do of the labors and painful exploits of the son of Jupiter, who was to come down upon the earth." "In all these nations," says Ramsay, "the middle God, to whom they all gave the name Soter or Savior, was to put an end to crimes by his sufferings." The Indian sages teach that "souls are eternal emanations of the divine essence;" that they were originally in a state of purity and blessedness, but through sin were "thrown down into the bodies of men and beasts according to their several deserts."

Of the ancient Persians, Plutarch, as quoted by Ramsay, says that Zoroaster teaches that the supreme God Oromanze made originally all things good, and men in a state of perfect happiness. "He created afterwards [in addition to the six created at first] four and twenty other genii and put them into an egg [by which the ancients meant the earth], but Arimanus and his genii pierced through the shining egg, and immediately evil was blended and compounded with good. But there will come a time appointed by fate, when Arimanus shall be destroyed and extirpated; the earth shall change its form, and become plane and even; and happy men shall have only one and the same life, language, and government." Of the Greeks, Plato said of this first earth, this garden of Eden, "That everything there was beautiful, harmonious, and transparent; fruits of an exquisite taste grew there naturally, and it was watered by rivers of nectar."

A Hebrew prophet declares that "The foundation of the whole law and all the prophecies is the idea of a nature, pure in its origin, corrupted by sin, and to be one day restored." To this agrees Isaiah: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." The new earth, soon to come, doubtless means, primarily, a new humanity, but its full meaning signifies a redeemed physical earth, in which the perfected humanity shall dwell.

Our author finds naturally, that the nearer a people lived to the time of the facts described, the more clearly

do their writers set them forth. On this principle, the Chinese—being the oldest people—their writers more clearly describe that first "heaven"-earth, and the fall from its blissful state. Thus it seems that there are "traces that appear in all religions of a nature exalted, fallen, and to be repaired again by a divine Hero," says Ramsay. The same writer tells us that this Savior-Hero, as were all the other gods, was not another divinity, separate and distinct from the supreme God, but only a title of that god given to them while working in a given capacity. Apollo was not another god separate from Jupiter as the sun-god, dispensing light to the world. These names did not signify different gods, but separate attributes of one god.

In like manner, in the Bible, Father, Son, and Holy Ghost do not mean three separate persons—three Gods, but three attributes of *one* God. The Father has that name because of his power to beget the Sons of God; just as any father is such because of his power to beget sons. But the Father himself is a Son, in whom dwells a father; but the ordinary father, not yet having reached the perfection of his being, is not a perfect father—he has not within himself the power to produce from himself, a son. He is not, as the Adamic race was, male and female in one form. He is not a father in whom dwells the mother, as Jesus was—he being the Bridegroom in whom dwelt the Bride. Jesus was the perfected man in whom was the Father; hence, as he declared, he and that Father were, not two persons, but one; and that one contained the Bride, the Mother. Hence he was the "fulness of the Godhead bodily"—one personality, one God, not three, although he was called by three names: Father, Son, and Holy Ghost, to which was added—by what he did, and will yet accomplish for men—Soter, Savior.

In accordance, then, with the belief of all ages and nations, the Bible teaches, and Koreshans declare, that there was an age of Saturn, a Golden Age, an Edenic state, in which men in earth walked with the Gods in a state of now inconceivable freedom and happiness; that in the course of a long time, because of the entrance of sin and ignorance, Eden was lost, and its indescribable bliss gave place to crimes and the degeneracy of man and the physical earth which we have today. Koreshans also declare that we are on the eve of the time when man will return to the blissful state from which he fell, by the intervention of a Man, a Hero, a Savior, who, although—according to prophecy—he will have another name, will not be *another* Hero-God, but the same one who came to the suffering earth nineteen hundred years ago. The earth, likewise, will be rejuvenated and redeemed from under the curse, and restored to its primeval condition; and will again bring forth its abundance for its redeemed and saved inhabitants. As men will lay down the implements of warfare, so the warring elements will subside, and there will be no more wrecking and destructive storms and cyclones.

Whence came these accordant records of the history of the world? Ancient writers say that ideas could never exist in the minds of men unless there had been at some time, a state of facts, the same or nearly such, from which they were derived. It is a fact often observed, that when a people decays, as in the case of Greece, the very soil and climate share the degeneracy. The present country of Attica, by no art or cunning of man, can be made to produce such people as it did in the age of Pericles. The restoration of man means also the restoration, the salvation, of the soil from which he will draw his substance. What is before us then, is a redeemed and perfected universe.

In the Editorial Perspective.

THE EDITOR.

THE FAILURE OF CHEMISTRY to solve the problems of the simplest substances in which life is manifest, demonstrates the fact that it is utterly incapable of solving the great problem of life itself; and until it can reveal what life is, chemistry cannot be rightfully termed a science. It is now on a par with modern astronomy and theology, helpless before critical inquiry, and defenseless in the face of bold attack upon its premises. It cannot be denied that the chemist has accomplished wonders; as the result of a long line of experimentation, he is enabled to create new substances and make new compounds, but he does not know the processes by which the results are obtained. Prof. Ira Remsen, in the chair of chemistry in Johns Hopkins University, has made some telling admissions in *McClure's Magazine* for February, 1901, in an article under the heading of "Unsolved Problems of Chemistry," in which he reveals the present status of the so called science, which many uninformed minds have considered as thoroughly established. The chemist, by processes of decomposition, has resolved material substances to "elements," beyond which he cannot go. This is the *sum of all research* in the field of chemistry; and then arises the question, "What is an element?" "To this question chemists are not able to give an answer. The relation of elements to one another, form one of the unsolved problems of chemistry," says Prof. Remsen. At the very outset, the chemist contends with an insurmountable barrier, beyond which he cannot go, except by mere speculation. In the article referred to, it is admitted that "Another unsolved problem of chemistry is that presented by the constituents of plants and animals;" the chemist does not know what chemical changes take place in substances appropriated and transformed to substances of organic matter. Starch is a mystery to him; sugar has baffled all authority; proteids and protoplasms are inexplicable from the standpoint of chemistry; and the atom is totally out of reach. "In fact, the atom is a great unsolved problem of chemistry. * * If the views held by the majority of chemists are true, the science of chemistry is the science of atoms;" but "the atom of today is a scientific abstraction." The modern atomic theory simply enables the mind to form some kind of conception of chemical changes, but the chemist does not know whether that conception is true or not. "He studies his substances before and after action. New substances are formed, and he concludes that the atoms have arranged themselves in different ways. What he knows is that new substances with new properties are formed. He knows this whether atoms are realities or not; but the atom helps him to form a picture of what probably takes place throughout the masses with which he is dealing. The atoms are as far removed from the intellectual gaze of the chemist as the most remote star from the eye of the astronomer." Throughout the entire article, no mention is made of any relation existing between matter and energy. The chemist is blind to one half of the substances with which he deals, and is ignorant of the great fact that no chemical change is possible without requisite energies which have to do with the new materials created. Koreshan Alchemy solves the chemist's "unsolved problems" of material substances and their phenomena; it rests upon the demonstrated premise that *matter is destructible*, and that matter and energy are interconvertible, interdependent, and correlative. From first principles to last analyses, it has no missing links, no questions unanswered, no problems unsolved. It is the discovery and revelation of the secret of Life itself!

Ancient mythologies have been looked upon by the modern world as mere fables, degrees of truth couched in myths—popular and superstitious conceptions of theology. The common idea of myths has led minds to suppose that Jesus the Christ did not exist as a personality, but that the narratives contained in the New Testament are but the exaggerations of Oriental imagery. However, there are ample proofs extant that such a man as Jesus lived nineteen hundred years ago—a fact well attested not only in history but also by the very existence of a religious system, the name of which is derived from his Messianic title, the Christ. Egyptologists now maintain that the Egyptian deities were natural men and women; and Dr. Hogarth, one of the most famous and able archeologists, has reached the conclusion as a result of his researches, that "all of the ancient gods, it is now held, were once men; and their actual feats have only been decorated and magnified by tradition and imagination." The great Jove, known to the Greeks as Zeus, and to the Romans as Jupiter, Dr. Hogarth claims, as has also been traditionally held for thousands of years, was born on the island of Crete; and evidences have been discovered which, it is asserted, corroborate tradition. These very recently discovered evidences are by no means startling to the Koreshan, however much of a sensation they may create in religious and scientific circles; because Koreshanity teaches the great fact that not only were the gods of the ancients tangible beings, but that the greatest God of all, the Creator of the heavens and the earth, is Man! Koreshanity alone, of all systems extant, is capable of correctly interpreting the myths, traditions, and sacred books of the East.

The world stands amazed at the new billion dollar steel trust, the most formidable and gigantic corporation ever founded. The twentieth century begins with a new phase of the trust problem—in the heaping up and the heading up of forces in the world of industry and commerce, in the over-towering and over-powering forms of oppression! They are co-operative concerns in the stupendous scale; they embrace the elements of the colossal, the striding movements which hasten the end. The railroad trusts are pooling their issues, and combining their interests in the direction of the formation of one great concern which may control all the railroads of nations. It would be but a step to unite the railroad trust with all the great trusts which control the products of earth, and which employ the railroads for transportation—iron, coal, oil, and grain trusts—in the formation of the greatest commercial world-power. The gigantic evils are outstripping the elements of modern reform, and the end is bound to be revolution; for the forces of labor, upon which the gigantic concerns rest, constitute a stupendous volcano of discontent, which must, soon or later, revolt and shatter the very power which has grown out of them. The gigantic trusts portend, on the other hand, the aggregation of forces in that great climax of all progress—Koreshanity, the magnitude of which can only be seen by the world at large, in the magnitude of the reflex in the perverted orders of industry and commerce.

Millionaire Carnegie, the great steel magnate, has sold out, it has been reported, to the great steel trust, and now announces his intention of devoting his life to giving away the money he has accumulated. His proposed donations amount to about \$1,000,000, a month, to be applied exclusively to libraries and church organs! What power is it that gives any man the right

to take the products of the labor of tens of thousands of people for twenty-five or thirty years, and apply the proceeds where they can be of no use to the men who produced the wealth? It is not the power of justice! Libraries and pipe organs may serve as temporary monuments to a great pseudo philanthropist; but they do not constitute the proper reward for a quarter century's labor on the part of tens of thousands of people. If the \$150,000,000 or more that is proposed to be devoted to a great scheme of perpetuating the memory of a magnate, were placed in a number of great and growing industries for the direct benefit of the people that have been robbed of their products, it would be a step in the direction of practical philanthropy; but as it is, where will Carnegie's vast fortune be in twenty five years from now? In worn-out books and second-hand organs!

The church is away behind the secular world in the matter of the formation of trusts. For a number of years, however, evangelical bodies have been discussing the feasibility of federating their forces, of forming a religious combine which should add to the power of the church; but little has been done. The idea is not that of union, but of federation, in which the different denominations may retain their peculiarities, doctrines, rituals, and organizations; and this would perhaps give the ecclesiastical optimists opportunity to prate about the unity of Christendom! The recent conference at Philadelphia, having for its object a national federation of churches and Christian workers, resulted in referring the whole question to a committee, with instructions to revise the entire plan. The spirit of the trust is in almost every department of the modern world; but there may not be force enough in the old church to effect anything startling in the line of extensive co-operation in promulgating its fallacies.

One says, "Anything that tends to create fear is false." Perhaps it is not "real," in the mind of the mental scientist; but a fall from a balloon, an approaching cyclone, a house on fire without means of escape, or a wrecking ship at sea, is fearful enough even for those who deny the existence of matter. Many false conceptions are employed to inspire fear—notably, the idea of eternal torture in an absurd hell, has been effective; but there is such a thing as employing misconceptions for the purpose of deadening the senses and dissipating fear of the consequences of disobedience to law. For instance: "The teachings of mental science alone places one beyond all fear—I know of no other schools of thought which do not tend to weaken character by some sort of terrorizing doctrine." This suggests the truth of the saying that "Devils rush in where angels fear to tread"!

Jesus developed a class-conscious people; he knew that they were above the masses, because they were able to recognize him as their leader and teacher; and because they did so, he gave them a mental impulse and spiritual power which distinguished them from all other peoples. Jesus drew the line between his disciples and those who had no sympathy with, nor power of recognition of him and his gospel. The Hebrews were a class conscious people; they were conscious of their importance as a great factor of progress; they alone, of all peoples of the earth, were chosen by the divine Mind to furnish the material for the weaving of the threads of destiny. A new class, a nucleus of humanity, is selected at the close of every dispensation to become the embodiment of the powers of progress in a succeeding age.

A Chicago physician announces that he has hit upon the idea that within a very short time it will be possible to transmit coal, after reducing it to a subtle yet substantial form,

through the air on a wireless electric current, to be reduced at the place of destination to a solid, and to be sold as coal with the original qualities of the product dug from the mines. Such a feat would be a wonderful thing even to the people of the twentieth century; but we hazard the assertion that a still greater miracle will be required to convince the chemist that matter is destructible!

The society of the primitive Christians was communistic—that is, they had all things common. The word common is from *com*, together, and *munis*, serving. The members of that society loved and served one another, because the spirit of service pervaded the body. The absence of such service in the modern church is a demonstration of the fact that the original spirit which expressed itself in divine communism, is absent from Christendom!

The difference between the materialist and the christian scientist is that the one holds that nothing is real that is not material, while the other claims that nothing is real that is not spirit. Koreshanity maintains that both matter and spirit are real, substantial, and interconvertible; neither could exist without the other.

Even the great Temple of Deity is not exempt from burglary; there are minds which persist in climbing up some other way than by the front Door; but they are such as the Lord never knew by intimate conjunction—they are thieves and robbers!

The Almighty sows his seed in soil prepared, and reaps himself for the world's peace and happiness; the devil has sown to the wind, and is about to reap the whirlwind of revolution. The two harvests are at hand!

Theosophy teaches a mere theory of re-embodiment, not reincarnation; reincarnation is resurrection, the goal of destiny, the ultimate of all life and progress of a thousand successive re-embodiments.

He who grasps the entire truth of the universe involves all and inherits all, because he contains the highest products of the universe in solution.

The saloon keepers of Kansas desire to settle their difficulty with the prohibitionists by having Mrs. Nation bury the hatchet!

The president may carry a nation on election days; but the people bear their own burdens during intervening years.

The world's sin cure is no common sinecure, but the censure of all truth seekers and progressive minds.

No man can be absolutely good until he applies the absolute truth of life in reformation of himself.

The great white throne is the enlightened human intellect, the seat of pure reason.

Truth enables the man to conquer himself, who will concur with its doctrines.

The agnostic admits that he does not know what he is talking about!

The man who involves the divine Ego is the greatest egoist and egotist.

The American cornucopia or horn of plenty is captured by the trusts.

It cannot be said that Kansas saloon-keepers are wreckless. Many public sittings develop striking situations.

THE FLAMING SWORD has ideas to burn!

Editorial Discussions and Miscellany.

THE EDITOR.

Reincarnation and Immortality.

EDITOR FLAMING SWORD:—(1) I think I understand the Koreshan idea of reincarnation (resurrection); but do I understand you to mean that the 144,000 Sons of God will some day be translated, as Jesus was, before they become immortalized in the flesh? (2) What virtue is there in the humble confession of Jesus the Christ as the Savior, by those who become “converted?” (3) Are any persons immortal now? (4) Is the Christ immortal? If so, where is he, and who is he? (5) Is the Messenger of the Covenant thought to be one of the 144,000, or is he a special Messenger, a new Messiah? and what will become of his body?—E. B. W.

(1) The immortal man is biune—that is, male and female in one form. The mortal man is vidual, divided; hence, in the processes of attainment to immortality, there must be an anatomical transformation; a nucleus of humanity, prepared to become immortal, must pass through the fires of theocrasis or translation, before they become immortal. It will require 288,000 viduals to supply the substances for materialization or manifestation of the Sons of God. The translation of this number is not many years hence. The 144,000 are finally absorbed into Nirvana; their ascending life becomes one with the central mind or consciousness of Deity; their descending life fertilizes or rejuvenates humanity.

(2) Under the ministration of the Apostles, the confession of Jesus the Christ as the Savior opened the mind to the influence of the Holy Spirit imparted by the Apostles. Today, it makes one receptive to whatever kind of a ghost pervades a particular church organization to which one has subjected himself in sympathy and belief.

(3) There are no immortal personalities in the world today. Everybody is mortal, and no one can become immortal until the resurrection, when a nucleus of humanity will rise above the mortal plane into the natural kingdom of the immortal flesh of Deity.

(4) Immortality obtains in the flesh. The flesh of the perfect man is divine, and he is male and female in one form. Jesus was immortal—not merely after his martyrdom, but he was born immortal. He was the Bread of Life, the material of which was his body; that body was broken up; the Shepherd was smitten, and the sheep—the entities which he had shepherded, were scattered into the viduals of the early church. He was the Seed sown; his ascending life entered the realm of eternal life, which is beyond the immortal state; while his descending life entered the external humanity and died,

as every seed must die in order to reproduce itself. Jesus ceased to be immortal; he rose above that plane, and he fell below it; he was broken up and divided. The manifestation of the Sons of God is His resurrection, and when resurrected he will be, not one personality, but 144,000.

(5) The Messenger of the Covenant involves the 144,000 divine egos, which are the result of spiritual regeneration during the Christian dispensation, the amplification of the Fatherhood of Deity. The Messenger of the Covenant is the Messiah of this age; through his Messianic function, thousands will be baptized with the Messianic spirit, and the divine mind will come into conjunction with all sufficiently progressed to attain to the immortal state. The Messiah of this age will be theocrasised or translated as Jesus was. He is the great Overcomer, whose central spirit will inherit the throne of the Almighty, while the substance of his baptism will awaken and mature that which was sown in the race nineteen hundred years ago.

* * *

The God of Modern Science.

A “Scientist’s” Conclusion that Ether is the Infinite Omnipotent and Eternal Deity.

It is believed by many that the existence of an infinite ether, which fills all space and permeates all matter in an unbroken continuity is merely a supposition of science. This, however, is an error. According to the highest scientific authority no man can today dispute the existence of this ether any more than he can dispute the existence of air.

The ether has been the field of much study, and much is known concerning it. In fact, physical science today declares concerning it:

(1) That it is INFINITE. “A perfectly continuous, subtle, incomprehensible substance, pervading all space.”—Scientific definition.

(2) That it is OMNIPRESENT. This is the first essential attribute of this medium and will be found everywhere recognized by science and mathematically proved.

(3) That it is OMNIPOTENT. “We have now to try and realize the idea of a perfectly continuous, subtle, incomprehensible substance pervading all space and penetrating between the molecules of all ordinary matter which are embedded in it and connected with one another by its means. And we must regard it as the one universal medium by which all the actions between bodies are carried on.”—Professor Lodge, lecture on the Ether.

“Electricity has been thought to be a form of energy. It has been shown to be a form of ether.”—Professor Lodge. “Modern Views of Electricity.” “We are ever in the presence of an infinite and eternal energy from which all things proceed.”—Herbert Spencer.

Concludes that Ether is Omniscient!

(4) That it is OMNISCIENT. “Can we resist the conclusion that all motion is thought? Not that contradiction in terms, unconscious thought, but Living Thought. That all nature is the language of One in whom we live and move and have our being?”—Professor Fitzgerald, Dublin University, in a lecture on Electro-Magnetic Radiation. “Everything that is, is thought.”—Amiel. “Matter comes out rather as a precipitate in the universal ether, determined by a mathematical necessity. The fountainhead of being and of action is pure Volition.”—Dr. Macvicar.

(5) That it is ETERNAL. It is possible to imagine that planets and suns and stellar systems should disintegrate and disappear. But it is impossible to imagine that the substance filling all space should destroy itself or go elsewhere.

The parallel between the religious conception of God and the scientific knowledge of the ether is, however, even more complete. St. Paul says: “In Him ye live and move and have your being.” Professor Lodge says: “We are to regard ourselves as living immersed in an infinite, all-permeating ocean of perfect incompressible liquid (or fluid) as fish live in the sea.”

St. John says: “God is light.” “In Him was life and the life was the light of men.” Professor Lodge says: “But when we assert that the form of energy called light is undulatory we by no means intend to assert that anything whatever is moving up and down or that the motion, if we could see it, would be anything like what we are accustomed to see in the ocean. The kind of motion is unknown. We are not sure that there is anything like motion in the ordinary sense of the word.”—“Modern Views on Electricity.”

St. John says: “All things were made by Him, and without Him was not anything made that was made.” Von Hartmann says: “The whole world, in its context, is only a logical process; but in its *existence*, it is a *continued act of will*.” The Messiah said: “Heaven and earth shall pass away, but my words shall not pass away.”

Proving the Existence of “a Something.”

This parallelism in quotations, religious and scientific, might be continued indefinitely. It may thus be taken as obvious, and effortlessly so, that physical science has established the existence of a Something—a Something which is entirely its own discovery, which is Infinite, Omnipresent, Omnipotent, Omniscient and Eternal. It is unnecessary to say that this coincides with the religious definition of the Divine Creator except in one respect. St. John says: “God is love.” The whole Christian message is

the reiteration and emphasis of this fact. Now if it should appear that physical science has already broken ground in this domain also, it would be fair to expect that the parallel, and not only the parallel but also the absolute identity between the theological and the scientific positions, may one day become complete.

Lord Kelvin, one of the most venerated leaders in physical science, said, in an address to the British Association: "Nature is benevolent." In response to a letter from the writer of this, asking what he meant by that sentence, he wrote: "Read Paley's 'Natural Theology.'"

This is a quaint old book, written so many years ago that wherever it touches any science, botany for instance, its primitive position will seem almost humorous to modern minds. But it was not a scientific book, and did not assume to be. It was simply the effort of a gentle and highly observant mind to show the lavish benevolence of Nature to Man in every possible direction; the abundant provision of Nature not only for every human need, but also for all human joys and ecstasies as well. It clearly shows—and where it does not show it clearly suggests—that all human ills and all human miseries have been brought by man upon himself. That human happiness is natural. That human unhappiness is not natural, and must necessarily diminish toward an ultimate disappearance before the double advance of wisdom and of time.

Proposed Unity of Modern Science and Theology.

"Nature is benevolent." This is already the position of physical science. Lord Kelvin has stated the proposition; Paley has marked out the field; an army of eager workers are ready. It does not seem unreasonable to expect, therefore, that science at some future time may perhaps add another to its present declarations concerning the infinite ether and say:

(6) It is INFINITE LOVE. This will still leave unsolved the question of personality, the triune mystery of Father, Son, and Holy Spirit. That is a quest which Religion and Science may undertake together. The Bible says of the Creator, exactly as science says of the ether: "INCOMPREHENSIBLE." But science can progress no further, there is no possible avenue of progress except that which lies in the study of its Something. And if the day ever comes when science, slow and sure, writes this last proposition upon the tablets of its laws, Science and Religion will on that day become one.

DR. H. J. W. DAM, in *Hearst's American*.

* * *

Signal For Resurrection.

Rev. E. M. Castle Tells About Its Prophecy, Soon to Come to Pass.

Rev. E. M. Castle lectured on "The Covenants and the Prophecies," in her Koreshanity course in Memorial hall, [Springfield, Mass.] last evening. She said that the sign of the covenant, or conjunction, of God and man was the circumcision. The direct physiological influence of this rite was toward increase of the male progeny of the Hebrews. And, although the Hebrews were forbidden to marry the uncircumcised, and this prevented the women of the race marrying gentiles, it was not understood to be a bar against the intermarriage of gentile women by the men of the Hebrews. So Israel absorbed from the nations about her the race potency committed to woman; beginning with the Egyptian absorption

through Joseph and his immediate posterity, and followed by the appropriation of the Midianite maidens, and later by the intermarriage of women from the nations of Canaan. It was this very feminine element, which, upon the revolt of the ten tribes, led to the religious defection of the Kingdom of Israel, and the abandonment of the rite of circumcision.

A careful consideration of the forty-ninth chapter of Genesis will disclose the key to the coming of the Christ at the end of the Christian era. The blessing upon Joseph there recorded has not yet been fulfilled, and unless Joseph's posterity still exists and can be identified, the prophecy is worthless, and with its failure the entire Scripture comes to naught. And the blessing upon Ephraim, the younger son of Joseph, contains the prophecy that his seed should become the fulness of the gentiles. It was further prophesied that the shepherd from Judah, Jesus, was to be united with the shepherd of the gentiles, to come of Joseph through Ephraim. The fulfilment of this is the signal for the resurrection. The prophecies point unmistakably to the present as the time; nor is the manner of the coming left in doubt.—*Springfield Daily Union*, Feb. 4, 1901.

Koresh in Chicago.

The FOUNDER of KORESHANITY is at present at home in Chicago. He will lecture Sunday, February 17, 1901, 3 p. m., at Koreshan Hall, 316 W. 63d street. Other announcements published next week.

We are pleased to announce that VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity, is again with us at the Koreshan Homes after an absence of several weeks in Springfield, New York, and Washington, D. C.

Empires of the Future.

Bishop Thoburn's View of Age of Empire Reviewed by Editor of Chicago Record.

However opinions may differ as to the lines along which the world powers of the future are ultimately to divide, the general tendency pointed out by Bishop J. M. Thoburn in his address in this city Sunday is already widely recognized. The movement toward consolidation is as marked in the political world as in business. Surely and with increasing rapidity the few dominant powers are absorbing the lesser ones, and in the apportionment of that part of the world which has still to be brought under civilized rule the greater powers alone are the sharers. Soon or later the arbitrary "balance of power" which answered for the world during the latter part of the nineteenth century must be overthrown to come to equilibrium on a new basis.

The views of Bishop Thoburn, a close student of these tendencies, are novel and

interesting. In the day when the world shall be divided among a few great empires, he prophesies, there will be a United States of North America and a United States of South America. There will also be an Australian empire. The old world will be divided among Russia; China, including eastern and central Asia; an Indian empire, consisting of southern Asia; a German empire, which will include the territory now held by Austria; the "United States of Europe," which will not include England, and the British empire. The bishop evidently believes that a strong Anglo-German understanding will be the factor enabling Germany to extend its control to the southwest and secure dominance in that part of central Asia now coveted by Russia.

Much of this would appear to be not unreasonable speculation, although many observers will be inclined to think that the bishop does not give sufficient importance to the enormous, overshadowing influence of Russia and the efforts which France and others of "the United States of Europe" would make to secure Russian aid in resisting aggressions upon their territory in Asia and in Africa. If there is anything in the widely accepted view that the Austro-Hungarian empire will fall asunder upon the death of the present emperor, Germany may take Austria, but Russia will have something to say as to the disposition of the rest of the territory. Bishop Thoburn also seems to overlook the possibility of a United States of South Africa. So far, however, as his remarks apply to the Americas and to the probability of a vast Russian empire and a powerful German empire, his remarks only point to certain tendencies which are now most obvious.—*Chicago Record*.

* * *

Increase in Suicides.

Some Facts and Problems at the Beginning of the Twentieth Century to Puzzle the Modern Mind.

Statistics continue to show a marked increase in the number of suicides in the United States from one decade to another. The greatest percentage of increase is in the large cities, but the tendency is noticeable throughout the country. Between 1870 and 1880 there were 461 suicides in Chicago. In the next ten years the number increased to 1,066, while in the decade that closed with 1899 there were 3,132 suicides in this city. New York shows a similar increase in the three decades, the three totals being 1,369, 2,063, and 3,508. This means that New York has had nearly one suicide daily in the last ten years, with Chicago not far behind.

The increase in suicides is considerably more rapid than the growth of population. In the last thirty years the suicides in fourteen large cities aggregated 28,563. In 1870 the ratio in these cities was 87 suicides to 1,000,000 persons, while in 1898 the ratio had increased to 205 in 1,000,000. The figures do not increase evenly from year to year, but there is a constant tendency to a larger ratio of suicides. Years of financial panics always bring an increase in self-destruction, and the figures never again drop so low as before. Thus the panic of 1873 caused a jump from 103 to 121 in the million. By 1892 the ratio had risen to 153, and the panic of 1893 forced it up to 185. In the last four years it has never dropped below this number, and, while the figures for 1900 are not yet at hand, it is safe to say they will show about 200 suicides in the million in these fourteen cities.

The country as a whole presents the same tendency. The total number of sui-

cides during the year now closing was 6,755. In 1890 the cases reported throughout the nation averaged 42 to the million, while in 1900 they averaged 88. The suicides have increased more than 100 per cent, while the population has increased only about 20 per cent. Whether the cause is the rapid pace of American life, or a change in religious beliefs, or something else, it is a matter serious enough to demand the careful attention of sociological students.—Chicago Tribune.

* * *

The World's News.

Feb. 6.—President McKinley gives instructions to Taft commission concerning Filipino government.—Reports current that Carnegie has sold out to Morgan & Co.—Queen Victoria's name hissed at pro-Boer meeting in Chicago.—Powers demand the execution of Prince Tuan and 14 other Chinese officials.—Labor leaders promise another Pennsylvania coal strike.—Lorenzo Marques threatened by the Boers.—Feb. 7.—British war office decides to rush 30,000 more men to South Africa; prompt action demanded by recent Boer activities.—Queen Wilhelmina marries Duke Henry of Mecklenburg-Schwerin.—Band of women start a drugstore crusade in Chicago; said to be followers of Dowie.—Mrs. Nation promises to visit Chicago.—Hanna wants to hasten action of ship subsidy bill.—Senate passes a resolution against hazing at West Point.—Scores of persons perish in burning of naphtha tanks at Baku, Russia.—Manila merchants accused of giving aid to Filipino insurgents.—Feb. 8.—McKinley outlines his plan concerning Cuba's government.—Chicago carpenters withdraw from building trades council.—Mountain blown up in Mexico by tons of stored dynamite; 87 persons killed.—Spain sustains claim of Filipino friars to possession of church property.—British defeated by Boers at Moddersfontein.—Feb. 9.—Second blizzard visits Chicago.—Carnegie proposes to give away \$1,000,000 a month for libraries and church organs.—Michigan state fish hatcheries prepare to distribute over 300,000,000 fish in the lakes.—Governor General McArthur declares martial law in all the Philippines, warns all citizens and threatens rebels.—Bishop Favier, of France, accused of stealing \$700,000 from the home of an executed Chinese official, at Pekin.—1,000 citizens of Holton, Kas., wreck a few saloons, and force others to close.—Feb. 10.—Mrs. Nation lectures at Des Moines, Ia.—Spanish trade paralyzed by strikes; newspapers promise a revolution.—Cardinal Gibbons opposed to Mrs. Nation's method of attacking saloons.—Billion dollar steel trust said to be forming; Great Britain alarmed over America's industrial and commercial power.—Feb. 11.—2,500 citizens in mass meeting propose to close all Topeka saloons.—Senate and House clash over proposed reduction of war tax.—Famous Mrs. Maybrick reported pardoned by King Edward VII.—Hard fighting reported between British and Boers; Gen. Botha fiercely attacks British in eastern Transvaal; Dewet overwhelms Maj. Crewe's forces; three trains derailed and captured by Boers.—Feb. 12.—Republicans give up hope of passing ship subsidy bill.—Drug trust gains control of over 50 Chicago drugstores.—Ex-King Milan of Servia, dies at Vienna.—Mrs. Nation lectures in Chicago.—Riots continue in several Spanish cities.—7 ships and 250 persons reported lost in gale on the Pacific.

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The issue for February 9, 1901, is a special double number, with covers in colors, and its articles finely illustrated. An important contribution is by Thos. B. Reed, on Orators and Oratory; while another, embellished with fine views of magnificent buildings in Washington City, is Our Cities in the Twentieth Century, by Henry B. Macfarland. We are much interested in the series of Letters from a Congressman's Wife; as well as in the usual editorial departments. The publishers of the Post, announce that in its issue of February 16, a dozen of the wealthiest capitalists in the country—men who wield absolute control over immense business enterprises—will tell why they remain in the race which they have already won. Each of them writes frankly whether he makes money for its own sake, for the sheer joy of working, or to gain the power with which vast capital invests itself. The Post is only 5 cents per copy; at news-stands.

Leslie's Weekly.—The recent numbers of this popular weekly are valuable as souvenirs of Queen Victoria. A good portion of the current issue is devoted to illustrations of the Queen's funeral, containing as it does, drawings of some of the impressive scenes. A full page illustrates the splendid sea pageant, and another shows the house of mourning at Cowes. Another feature of this number is a full page of cartoons of prominent statesmen at Washington. It is a most interesting and humorous page. 10 cents per copy; at news-stands, or from 110 Fifth avenue, New York City.

The Commoner.—We welcome to our desk the first three issues of Bryan's new publication, issued at Lincoln, Nebraska. It is an eight-page weekly containing almost wholly original matter from Bryan's pen. It is a digest of political affairs, and a review of current events. Bryan is as outspoken in this publication as he is on the platform, and thousands will welcome The Commoner. 75,000 copies were issued of the initial number, and the demand increases rapidly. \$1.00 per year.

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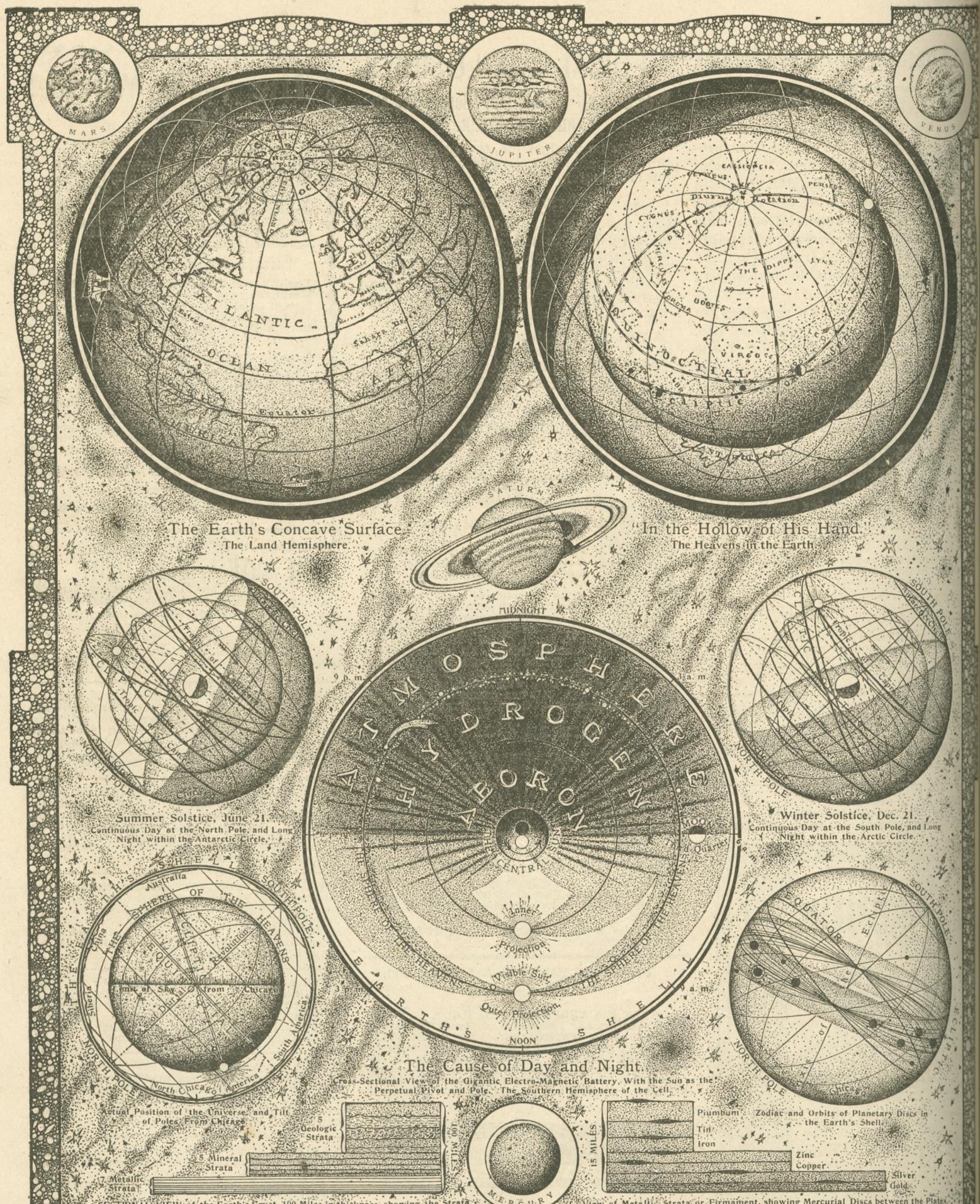
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